

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, APRIL 8, 1899.

No. 19.

TWO STREAMS.

By Elder Ariel Cardon.

Written for The Star.

From out the ground a stream broke forth,
A tiny, tinkling stream,
That laughed as o'er each rock it leaped
In ecstasy of dream.

It grew as farther on it sped,
Through mountain walls and plateau,
Until its tinklings swelled to roars,
Its tinniness—domain.

And thus it fled o'er heds of strife,
Nor grew it e'er impure;
It made and gave the sweets of life
To all upon its shore.

Another stream springs from a heart—
This stream is known as Life;
'Tis great, yea comprehends the world;
It swirls and groans with strife.

Yet this sad stream is streaked with joys,
We see them on all sides,
So our frail stream is tossed with hope
As on and on it glides.

We watch and wonder why these streaks
Are not merged with the rest;
But as we watch we see the cause—
They labor with true zest.

And as they work they're tossed and torn,
Sometimes they're dark as night;
But on the tide that rolls by next
We see them rise in might.

These streaks are Christians in Life's fight,
Their troubles keep them pure;
And when they die their death is sweet,
Their crowns are then secure.

Arise, then, traveler on this stream!
Take courage to the fight!
Strike boldly and your troubles will
Win crowns of Heavenly light.

GOOD-BYE, GOD BLESS YOU!

By Eugene Field.

I love the words—perhaps because,
When I was leaving Mother,
Standing at last in solemn pause,
We looked at one another.

And I—I saw in Mother's eyes
The love she could not tell me—
A love eternal as the skies,
Whatever fate befell me.

She put her arms about my neck,
And soothed the pain of leaving,
And, though her heart was like to break,
She spoke no word of grieving.

She let no tear bedim her eye,
For fear that might distress me,
But kissing me, she said good-bye,
And asked our God to bless me!

"Common sense is the gift of heaven;
enough of it is genius."

OUR CONFERENCE PRESIDENTS.

ELDER J. H. WILLIS.

The gentleman whose biography is to be presented this week claims for his birthplace the wild, fruitful town of Toquerville, in Southern Utah, and May 15th, 1858, was the eventful day on which he first beheld the light, at a time when the Indians were making the frontier ring with their savage yells and the heart of the anxious mother and sister leap with dread. In these days freighting from one point to another was largely done by the residents, and Elder Willis' parents were among the first to move into Kanarra, Iron county,



ELDER J. H. WILLIS,
President South Alabama Conference.

in the year 1861, where they engaged in farming and stock raising, having a freighting outfit supplementary thereto. Young Willis soon took a full degree in the duties peculiar to avocation in this line and incidentally learned all he could at home, in the district schools, and subsequently he took an academic course at Provo.

November 29th, 1878, he married Miss

Fannie Romney, a daughter of Bishop W. L. Romney. The following year he was called to assist in the settlement of Snowflake, in Arizona, where he soon moved and located permanently.

In his new home he became prominently identified in the farming and stock-raising interests and personally had a number of mail contracts at various times, and school teaching was also an important factor in his labors; also was chairman of County Board of Commissioners. In addition to his home and civil and public duties he was an important factor in ecclesiastical circles; held the position of second counselor to Bishop Hunt, of Snowflake; Secretary of the Sunday School, and was an all around public man.

Elder Willis left home November 12, 1897, on his mission to the South, and on his arrival was assigned to labor in the South Alabama Conference. Here he spent the first eleven months as a canvassing Elder; then he began traveling with the presidency, visiting the various branches and scattered Saints, thus qualifying himself for the responsible position made vacant by the release of Elder Irving L. Pratt last January 15th. Elder Willis has enjoyed the best of health in that semi-tropical climate of Southern Alabama, and his labors have been most pleasant and among the most successful in the field. He has that happy faculty for making and retaining friends to a great degree, his labors among the Elders being most pleasant. His ability in organizing the Elders given him for effective work may be seen in the reports that come in and the high regard he is held by his associates and the Elders.

History of the Southern States Mission.

June, 1883.—The moment the shots were fired Elder Alexander lost all consciousness. On recovering from his stupor, he made his way to the house of Brother Reid, one and a half miles distant. From there he was taken to Haywood Valley by Elder Parrish and Brother Barber, a local Elder, but as he did not seem to recover Elder Parrish brought him to Chattanooga, Tenn. From that point they started for his home, arriving in Salt Lake City on the night of June 11th. The press made

light of this matter as did also the people in the vicinity where the outrage was perpetrated. On the 1st, 2d and 3d of June the Mississippi Conference convened at Central Academy, Panola county, Miss., with eleven Elders present. The instructions given to the Elders were interesting, instructing and caused them to rejoice in the good work. Elder T. H. Merrill, of the West Tennessee Conference, was released to return home, having fulfilled an honorable and faithful mission. Our next Conference was held on the 15th, 16th and 17th, near Springville, in St. Clair county, Ala., with fifteen Elders present. The meetings were sparsely attended, owing to the fact that they were but little advertised, because of violent threats which had been made by enemies. The Elders had been severely mobbed previous to this time, in August, 1881. The Saints and Elders enjoyed the Spirit of the Lord, and valuable instruction was imparted. During this month several baptisms were recorded, and a spirit of enquiry among the people seemed to be increasing.

July, 1883.—On the 1st the Georgia Conference was held in Haywood Valley, Chattooga county, Ga.; seven Elders from Utah were present; much valuable instruction was given and all present enjoyed the blessing of God. The meetings were held without molestation, notwithstanding threats were made, and notices were posted up near the place of meeting warning the Elders to leave that part of the State. The Saints and Elders prepared themselves for defense. A good time was had, and all felt to rejoice. Instructions were given in regard to emigration; also time announced as to when the next company expected to depart.

The only Conference to convene so far this season in the South where threats and violence were not made by enemies was in South Carolina. This was held near King's Mountain on the 13th, 14th and 15th days of July; seven Elders were present. Elders C. E. Robinson and H. Miller reported an opening in York county among a remnant of the Catawba Indians. The reports from the Elders in this Conference clearly showed the work to be spreading, and that more extensive openings were being made.

The next Conference was held in North Carolina on the 27th, 28th and 29th of July, at Hollow Springs Church, Surry county, thirteen Elders being present. A good spirit prevailed during the whole of the time, and much good instruction was given. Several baptisms were reported during the month.

August, 1883.—The Virginia Conference was held on the 10th, 11th and 12th of this month in the beautiful spot known as Burke's Garden, Tazewell county, Va.; eighteen Elders were present; several changes were made in the Conference. Elders N. W. Kimball and Joseph Smith were called to go into the northeastern part of the Old Dominion State to labor, while Elders J. Golden Kimball and C. A. Welch were appointed to travel and labor in the eastern part of West Virginia; Elders J. E. Woolley and companion, G. A. Biglow, were assigned to the southeastern part. Instructions were given to these brethren to open up new fields of labor. During this month there appeared a number of editorials in The Chattanooga Times manifesting considerable bitterness. A reply was made to them, which was followed by editorials more vicious than the first. Again a reply was made to

these, but the editor refused to publish it in his paper.

September, 1883.—On the 9th of September a party of six Elders, accompanied by Sister Haws, arrived from Utah and reported for service. Sister Haws came to join her husband who was laboring in the office at Chattanooga. On September 15th President Joseph Smith, assisted by Elders J. H. Hunt and J. W. Taylor, held a two days' meeting in Union county. A large congregation was present, and much good was accomplished.

September 16th a party of ten Saints left Chattanooga en route for Colorado points. September 20th a statistical report was forwarded to the First Presidency in Salt Lake City, of which the following is a copy: For past six months ending August 31, 1883, 97 traveling Elders in the mission; 10 organized Conferences; 26 branches; 27 local Elders; 20 Priests; 10 teachers; 772 members; total, 779; number of souls baptized, 115; number emigrated, 91; children blessed, 31. The sad intelligence was received of the death of Elder Charles E. Robinson, which occurred at 1:15 o'clock on the morning of the 26th. Elder Robinson's home was in Montpelier, Bear Lake county, Idaho. He died near Whitaker, York county, S. C.

Another Church Burned.

Clinton, Tenn., April 3, 1899.

By Elder W. E. Dawson.
To the Southern Star.

Our dear little church here at Hart's Chapel was burned yesterday (Sunday) morning, and at day-break the Saints assembled to find their hopes of worshipping God in their dearly cherished church blasted. They gathered on the spot at 9:40 a. m. and held mournful services over the ruins of a once beautiful church where they had so often met in Sunday School and meeting, praising God in verse, text and song. The services consisted of songs, prayers and short addresses, thanking God the Father for the knowledge that we are persecuted for righteousness sake, and for the testimony of the Gospel which burus within our breasts. Calling upon our Father, that He may forgive them, for they knew not what they had done; this was the spirit that prevailed. The trustees had just met the week before and nearly completed arrangements for painting the church, and we were looking forward to the time when the little Mormon church would become the Star of the Valley in neatness and beauty. The janitor, though not a member of the church, has taken such pride in keeping it neat and clean inside. His name is Mr. J. F. Brown; be it said to his honor he has given the land on which the house stood and a deed for it is held; this he did when the church was first built; he has always been a faithful friend of the way-faring Elders since they first came to his door.

Although the Saints are all heartsore at their present loss, they hope it will redound to their infinite gain. They feel to take lessons from the ant and set to work to build them another place of worship. This time they want to build it of brick and feel to put their trust in God, feeling that faith without works is dead; feel to ask the Lord, through the agency of His Saints in all the world (if they wish), to help to rebuild. The hearts of the Saints are sick at the thought of doing without a house of worship, and our only refuge for support is the Saints of God at home and abroad.

Deseret News and Millennial Star please copy.

"The Resurrection."

Recently a mummy was unearthed in Egypt, which had lain 2,000 years. With in this dead man's hand seeds were found, which when sown developed into a plant, bearing a most beautiful flower; in consequence the following lines were written.—Ed.

Two thousand years ago, a flower bloomed
Brightly in a far off land;
Two thousand years ago, its seed
Was placed within a dead man's hand.

Before the Savior came to earth,
That man had lived and loved and died,
And even in that far off time,
The flower had spread its perfume wide.

Suns rose and set, years came and went,
The dead hand kept its treasure well;
Nations were born and turned to dust,
While life was hidden in that shell.

The shriveled hand was robbed at last,
The seed was buried in the earth,
When to the life once hidden there,
Into a glorious flower burst forth.

Just such a plant as that which grew
From such a seed when buried low,
Just such a flower in Egypt bloomed,
And died two thousand years ago.

And will not he who watched the seed,
And kept the life within the shell,
When those he loves are gone to rest,
Watch o'er their buried dust as well?

And will He not from 'neath the sod,
Cause something glorious to arise?
Aye, though it sleeps two thousand years,
Yet all that buried dust shall rise.

Just such a face as here we see,
Just such a form as here we wear,
Only more glorious far, will rise
To meet the Savior in the air.

Then will I lay me down in peace,
When called to leave this vale of tears,
For in my flesh shall I see God,
E'en though I sleep two thousand years.

Church Before Politics,

President Angus M. Cannon spoke the following words at the quarterly conference of the Salt Lake Stake held recently:

"If a President of a Stake feels that any political duty, any secular duty is to take precedence over his holy calling, I maintain he is not fit to be President of a Stake. It is time Angus M. Cannon stood aside, laid aside his calling in the priesthood and let another fill it if he turns from his calling as a high priest in the Church of God, and indulges in a political career and seeks the approval of the world instead of the approval of God. And if it is so with him, it is so with his counselors; it is so with every bishop and every bishop's counselor in this Stake of Zion. When a man gets so he neglects church meetings to give his attention to politics or any secular duty, that man ought to resign his position."

To Southern Star.

Princeton, March, 25, 1899.

In the No. 16 Star of March 18, 1899, in reading over the statistical report of the S. S. M. of Zion for year ending Dec. 31, 1898, I noticed that there are reported but 17 baptized new members in the North Carolina conference. It should be 191 instead of 17. The report also shows but 27 children blessed, when it should be 66. The report also shows that there are but 332 total of souls. As I have but one of the North Carolina record books with me here at Princeton, I don't know the exact total number of souls, but there are between seven and eight hundred baptized members and feel that I would be perfectly safe in saying that there is 1,000 total of souls instead of 332 in our conference.

LEWIS SWENSEN.

MORMONISM DEFENDED.

Miss Bertie Hamilton.

Written for The Star.

While the prevaricators of the world are crying "Mormonism! Delusion, Imposture, Pauticism, Man-made," will the critics kindly close the open-mouthed waste basket and also retire politely to some secluded spot, and, unmolested I can unfold my narrative in behalf of those kind people and perhaps throw some light on the many misrepresentations of their estimable doctrine.

I realize my inability to approach this subject, but the agitation of the public over this outcry will require many defensors such as I to arrest its cruel progress.

Had a bomb-shell burst upon our little village it would not have stirred the inhabitants to revolt more than did the "Mormons." The external revelation of dry rot in men made its appearance and the teudeucy to lurk at the street corners, and discuss the new arrivals became fabulous among them.

Women met in groups of unusual size, with no intelligent reason for so doing. I was in the postoffice with the Elders one day and was horrified to see some half dozen girls had followed us and were in the unladylike act of pressing their noses so closely against the window glass that it gave them the appearance of thirty cents marked down to twenty-nine. They ran out of their houses in dressing gowns and curl papers simply to get a peep at "The Mormons!" They lived in a continual uproar. Those who owned property placed it into the hands of those they wished to have it, thinking that when she laid her painted cheek against the pillow it would be the last in dear old Kentucky. The next would be passed in a cattle train with countless other women bearing the brand of a certain Elder, and thundering toward Utah. But as time wore on and a mere, polite bow was the only intercourse, they tired of the non-attention and one was heard to exclaim: "Why the proud, haughty, detestable things! They would not go with us if we were beautiful as houris or angels."

They went through brief pulsations of hope and fear; feverish inquietudes of conscience and mind; envy, jealousy, superstition and gossip; made the cushions of their chairs pin-cushion with the points all turned upward; they blew their horns of dissension loudly, and very seldom furnished music for the Elders.

But then, they are Kentuckians. I must not represent their faults too vividly, for in the world there is no place like Kentucky to me. I am striving to paint my name with my brush upon the obelisk of fame, and a garden for the gods would not afford me that contentment of mind essential to success, like dear Kentucky can give.

As a rule Kentuckians are kind, gentle and loving, always ready to help the wayfarer and their hospitality is shared alike by rich and poor. But if the preamble of their fore-fathers does not pass a critical examination there is as much noise and commotion as the subjects made at the death of a chief in the iron age.

I well remember the first time I saw the Mormons in the field of Kentucky. My aunt and I were going along the state road one cold, bright morning during the holidays and we met two Elders. They bowed politely but their aristocracy was lost on my scorn and I could not repress a slight laugh. "They should be following an oxcart," I said angrily, as they laughed also. "Yes, or driving a

mule team," my aunt rejoined. But she asked quickly, "what did you think of their general appearance?" Woman like! "I do not know," I replied in the same sarcastic tone, "they were not high enough in my estimation for me to raise my veil to note, and it is so thick I could not tell whether they looked like Amazon elephants or opera mice."

O, how bitterly I have repented for those idle words, once said, I could not arrest their cruel progress; they go on staying, burning and poisoning in my heart. My repentance has atoned for my carelessness.

Afterward I met those same Elders, Budge and Brain, and the incident caused a lively discussion. But those were not all. Elders Woodruff, Robinson, Pitkin, Johuson, Davis, Blackburn, Cluff and Campbell were with us. The latter two ended their honorable mission with us and in their conduct and doctrine I could find no fault. It was pure and celestial as the light from a flawless gem. I have read every scrap of their literature (which was sown knee deep) both for and against them, and my faith in their sincerity, truthness and integrity is not shaken. Their love for God is that of absolutism—their doctrine infallible. Elder Cluff's soul-thrilling, powerful, enthusiastic sermons was the turning point and stepping stone. Half the prejudice rolled away while under the spell of Christianity he had thrown over them. When we shook his hand in silent, tearful farewell it was with sincere regret at losing him from the field.

Elders Budge and Brain were their friend's "pets." They were with us longer than any of the others and naturally our hearts warmed toward them, and a knot of friendship tied unconsciously that time cannot undo. We uphold their doctrine with the strength of modern humanity. Noble, self-sacrificing, godly and uprighteous, they sang as they performed their calling and endeavored to grace the high inspiration of their forefathers with the laurels of redeemed souls.

I thought of being baptized and becoming one of their holy band but the opportunity passed away—died. And there seems no resurrection. My father corresponds with Elders Budge and Brain, and their letters are always so full of cheer, hope, prayer and praise that I realize that God is their motor and ascendant star. When prejudice arises and no homes are opened to admit them, they remain as "pastures for the stars," and with the dawn of day courageously resume their work.

To the friends of those of whom I have referred let me say: You have brave, heroic sons ever ready to fight the battle of salvation and wearing the armor of the glory of God. They are possessed of that cold, steely nerve that overcomes all obstacles. Next to faith in God and his all-wise providence their faith in themselves is their guidance and benefactor. Its secret is power and success. Their souls sweat blood and their work is harassed by the severest discipline of heart and mind. Tears from their heart's core are dropping as regular as the dew and the knowledge of enemies haunts their slumbers. Their self-possession and courage are a true index of their refined character. Their virtuous labor can never be forgotten—it will live in the lives of those to come and bear its unseathed testimony; it will be a safe-guard in the redeeming actions of the world. They speak sweetly, even though they do not hear pleasant echoes. As "Old Glory" appeals sublimely to the hearts of American soldiers, so does a knowl-

edge of God call forth reference and awe from them. Their souls rise to the infinite heights of the Omnipotent and while the awful grandeur, intensified by God's love and presence, is still impressed on their memory, our shepherds cry, "Delusion!" It is their interests that are prompting them to reject the manifestations of those people.

But their interests are grains of some powerful opiate that are putting them to sleep for a terrible awakening. They are making themselves vessels of vinegar, and infecting the road to heaven—barring out its golden gates with the scales of priest-craft. Pointing out the flower-skirted paths of sin as the true and living way; holding up the forged seal of God, while their bosom is unthrilled, unwarned by one single inspiration from the great I Am, and they stand on the brink and the millions of deathless souls hurled into the terrible gulf.

There will be no bright, glorious crown awaiting them for they were out-generated in this terrific battle of life, no beautiful city to welcome them, the gold, glitter and splendor of which has penetrated the remote ages.

I believe the Mormons to be truly commissioned by God by direct revelation and that His almighty power lies latent among them; that Joseph Smith was a true prophet of God with the sublime, super-natural inspirations of the Most High Power. That their religion may be the prevailing one is my sincere wish and prayer.

The New Translation.

The question may now be settled regarding the absolute authenticity of the revised or commonly called "new translation" of the Holy Scriptures, as referred to in Section 124 of the Doctrine and Covenants, wherein it says (verse 89): "If he will do my will, let him from henceforth harken to the counsel of my servant Joseph, and with his interest support the cause of the poor, and publish the new translation of my holy word into the inhabitants of the earth."

The Deseret News answers it clearly and conclusively in the appended answer, to a question on this subject as to whether it had ever been printed and published. The News says:

"No. That is to say, the church has not published the 'new translation' therein mentioned, because it was the intention of the Prophet Joseph Smith to carefully revise the entire work before giving it to the world, and his martyrdom prevented that necessary revision. In its unrevised state, the 'Re-organized' or Josephite body published it some years ago, but it is not regarded as authentic and authoritative by the Church of Jesus Christ of Latter-Day Saints."

Deseret News.

Dr. Hiff's anti-"Mormon" tour through the East of course meets with approval from our anti-"Mormon" contemporary. It lovingly quotes from the Chattanooga News that, "At the close of his address the audience crowded to the altar of the church to clasp his hand." But it failed to add that Dr. Hiff makes it a point to "invite the audience to shake hands with him and leave in his hand a token of appreciation and aid to the good cause." "Brother" Hiff is on a coin campaign.

And The Tribune fails to note that the report as published by the Chattanooga News was furnished by Dr. Hiff himself and that the Salt Lake Tribune secured its copy of the News from the same source.—Ed.



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SATURDAY, APRIL 8, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

Read Elder Nephi L. Morris' lecture on the Book of Mormon.

Another church has been burned in Tennessee; this time it was located at Clinton, in Anderson county; was burned on Sunday morning, April 3d, 1899. The Saints and respectable citizens in that neighborhood deplore such despicable methods. They hope to rebuild in brick or stone.

The German Star, published at Rotterdam, Holland, is running the "Martrydom of Joseph Standing," as written by Elder John Nicholson and published by the Southern Star. While we do not claim to be able to read German literature, still we believe if they were giving either Elder Nicholson or the Star any credit we could translate the same. So far we have been unable to discover it, if it exists.

ANOTHER FRAUD EXPOSED.

THE Spiritualists have recently had another heavy jolt which, one might imagine, would shake them out of official existence.

It appears that John Sherman, who was very ill, but did not die, became the subject for one of their over-zealous societies in Chicago to exercise their faith on. The aforesaid society, by means of one of its sanguine "mediums," had impaled his disembodied spirit, and with newspaper man's tenacity had elicited an interview (details not known, but no doubt the temperature of the medium's future home was touched upon). The obliging spirit kindly furnished his autograph and sent any amount of messages to living friends. It is needless to say—in this case—this class of "messages" have fallen before par. This great nineteenth century humbug has had more humiliating exposures to contend with than any other puerile dogma of modern times; yet with all these mortifying disclosures of fraud in every conceivable pretext that is raised to stand on, there seems to be enough credulous dupes to keep the delusion alive.

Even today in the boasted enlightenment of the most astute men in the history of the world, and indeed among the most intelligent communities where ghost stories are looked upon as childish imaginations, and claims of revelations from God to man as were enjoyed anciently; are all called phantasies and the fevered delusions of fanatics or money getters.

Notwithstanding all this alleged unbelief and skepticism the astrologers, mediums, clairvoyants, fortune-tellers, hypnotists, etc., can inveigle the public into disgorging their spare money to a very profitable degree for the promoters of the victims. Well what they get is scarcely experience; they only gratify a morbid desire to cling to error rather than truth.

"Granting without dispute," says the Deseret News, "that communications are received by 'spiritualists' from a supernatural source, or from beings not visible to the natural eye, it does not follow that those persons are what they represent themselves to be. Here there is an opening for the grossest deception. Here is where the living are deluded by pretended messages from the dead. And here is where evil spirits can get in their work, and by plausible suggestions, lead away men and women into heresies and wrong-doing, until they are bound by the chains of error and started headlong on the broad road that leads to spiritual death.

The Sherman episode is only one instance among many, where deception has been demonstrated beyond question. But the spiritual intoxication produced by the mania of necromancy, blinds the eyes of its devotees to its falsehood and folly. Spiritualism is the kind of thing to be left severely alone.

Subscription lists are now open in London and New York for the Jewish Colonist Trust to conduct the financial operations of the Zionist movement, being a literal fulfillment of the prophecies of many of the ancient as well as modern seers.

Elders will please note our Conference report this week; a new column is introduced, recording the Book of Mormons sold. Hereafter please segregate these books from the red and blue.

The following remarks were uttered on the lecture platform in England regarding American politics:

Mr. Sydney Webb, chairman of the National Educational Board, handled American institutions in a severe manner while lecturing before the School of Economics. Among other things he said: "Tammany is no worse than the Republican organization of New York. It is not to blame for the corruption. The purest city in America is the Mormon Salt Lake City. You must not imagine that a 'boss' is a wicked man. He does not rob the poor, but does good to the poor at the expense of the rich. The bosses are the nineteenth century Robin Hoods. The cause of the corruption lies in the character of the American. He does not believe in government and does not have the Englishman's delight in governing. He enters politics to make money and cannot conceive of anybody doing anything else."

GLEANINGS.

Salt Lake Tribune.

Germany is growing alarmed about the effect of alcohol upon children. They all drink beer; some of them drink wine, and physicians in that country report that "the effect of the steady consumption of alcohol is to be seen on all sides in the weak hearts and broken-down kidneys of the middle-aged Germans and in the fixed and unchanging high color as often seen on the forehead as on the cheek, and caused by the detention of alcohol of the small blood vessels immediately under the skin." Out of 247 pupils of the tender age of 7 years, in Bonn, 25 per cent. were found on investigation to habitually drink beer or wine, and there was not one who had not drunk wine, beer or brandy. Eight per cent. were given a glass of brandy every day by their parents to "make them strong," and more girls than boys had brandy with their breakfasts.

Strong drink has been "raging" since the days of Solomon, and it is a fact that if the money paid out for alcoholic drinks was all saved and invested in lands and houses, it would give every poor man in the United States a house and three acres of land in ten years.

Sugar House (Utah) Sentinel.

The farewell reception tendered to Mr. George Summerhays on Monday evening, March 13, was held at the Old Farm House at Forest Dale, and was an unqualified success. There was a large crowd, a most excellent literary and musical program, some good speeches and a most enjoyable dance. About \$40 was raised and a few of the immediate friends of the young missionary gave the same amount, so that the affair was not only a joy, but a success. Elder Summerhays started for his field of labor in the Southern States on Thursday evening, the 16th, and a large crowd of the Forest Dale young people went to the depot to see him off. There was an exciting time, although no tears were shed, at least not at the depot. Occult influences of some sort seemed to control the party on the way home, so that even the Rapid Transit car had to jump the track, causing considerable confusion, but no real damage.

Lake County (Miss.) News.

We are in receipt of a Mormon paper—The Southern Star—published at Chattanooga. It is a well edited paper; fearless in expression and filled to the brim with good reading matter.

THE TRUE HEROES.

Griffin, Ga., March 20, 1899.

By Elder Arthur C. Candland.

Written for *The Southern Star*.

The nineteenth century has almost dwindled to its briefest span and mankind is striving to be numbered among the heroes of the boasted enlightened age. It is appalling to a casual observer to see how the ocean of humanity is fermenting. Men and women are clamoring and contending for emulence, fame, wealth and power, without a single thought as to the legitimate means by which the zenith is to be obtained. Too many are so eager to gain the desire of their ambitious souls, that they resort to every species of wickedness; they will rob, slay, defame and oppress their fellows, in order to satisfy their envious and selfish spirit, yet the world calls them heroes!

We admire a man or woman who rises by dint of mind and honest industry; by economy and perseverance; by braving the storms and pioneering the forest, and thus becoming a benefactor to the commonwealth. Those who tread this thorny and rugged path, find their journey to high stations a laborious and self sacrificing task. But when they reach the goal, the world may well say, "these are heroes."

This century records in history the names of heroic warriors and great statesmen; of adventurous discoverers and achieving inventors. They have received the plaudits and esteem of the world. Succeeding generations will revere their names for all the good they have done for society. God, too, will bless and reward them for their struggles to benefit and elevate mankind. It is conceded that few of them have been prompted and influenced by pure motives of philanthropy and therefore, perhaps, they receive their reward in this present time. Be that as it may; the world designates them heroes.

While the world lauds their achievements and heralds their name, it overlooks the hero of heroes; and the greatest benefactor of the nineteenth century! See a young, illiterate man, but blessed with the Spirit of God, struggling against boasting Catholicism and Protestantism. Hear him testify that God and Christ live and that angels visit the earth as in days of old, while arrows are shot at him from the pulpit and press. Behold him organize a church that coincides in every particular with the divine pattern—the primitive church—and at the same time diametrically opposed to every system of religion on earth! This great event was done right in the midst of spiritual Babylon and she trembled like an aspen leaf and all sects united to sustain her falling columns.

Listen to him proclaim an infallible doctrine against the heterogeneous mixture of truth an error preached by modern divines. No wonder the pastors rage and the people imagine vain things. No wonder the preachers cry, figuratively, "Great is Diana!" the God of modern Christianity, when they learned of one coming, speaking with authority. But this man, Joseph Smith, though hated, mocked, persecuted and killed by men, yet favored of God, did more for mankind than any other man of the nineteenth century. While in his own generation he is without honors with many,

yet in the coming age he will be spoken of as the greatest prophet since the days of Christ. This man has a just right to be called "the hero of the nineteenth century."

The perfect system and infallible doctrine he taught stamp him as a man sent of God to usher in "the dispensation of the fullness of Time." Through him God has set up the true Kingdom and restored the pure gospel.

The noble Elders of today are not much less courageous. They have imbibed the fearless and honest spirit of Joseph Smith. Called from every respectable vocation in life, they leave father and mother, brothers and sisters; wife and children, perchance never to see them again on earth, and turn their backs on all worldly possessions and take their lives in their hands and go out in the world to preach the glad tidings of the restored Gospel with all its blessings, gifts, privileges and powers. While in the field they are mocked, persecuted, misrepresented, mobbed and branded as imposters. Traveling without purse or scrip, returning good for evil, a gentle answer for abuse, and love for hate. In sunshine or rain, cold or warm, onward they go from morning till night, sometimes forced to stay out all night.

After they have broken down the walls of prejudice, cleared away the rubbish of sectarianism and thus prepared the ground for planting, they strive with untiring effort to sow seeds of righteousness, to return and find some have fallen by the wayside, others in stony places and a few on good ground.

There is no pain so keen to a missionary as to return to a once friendly neighborhood and learn that some defamer has uttered all manner of evil against him falsely, and to find his once warm friends cold and unfriendly. But this is often the condition after doing all they can to get the people to save themselves from this untoward generation, few heed the message. However they strive to do their duty and leave the result with the Lord. Their zeal ought to be a testimony that they have a message of truth, and cause the world to say, "they are heroes."

So Joseph Smith and his successors and the noble Elders must be numbered with the heroes of the nineteenth century. And it only remains for the posterity of the present generation to say, "surely our fathers stoned and killed the prophets and servants of God who were sent among them to unlock the doors of salvation to an ungrateful world."

What danger is the missionary in,

How many are his foes,

How many ways there are to sin,

No living mortal knows!

South Carolina Branch Conference.

Elder John Hunter, Local Clerk.

The labors of the Elders in Aiken county, South Carolina, have for some time been very successful; so much so that Elder John Hunter made application to President Day for a branch conference. Arrangements for same were completed by Elders Cleveland and Stewart, and conference convened at above place on March 18th and 19th. President Day, Elders Norman, Hunter, Wood, Cleveland and Stewart were present, who, in turn, addressed the large congregation who had assembled on the plan of redemption, as set forth by the

Savior. The apostasy, restoration, church organization, the fall of Adam and atonement of Christ, and the lawful way of gaining salvation, were the principal subjects spoken upon by the Elders.

The spirit of the Lord was enjoyed by the speakers, and made manifest to all present. Six meetings were held and at the close of the conference four honest souls came forward and applied for baptism. On Monday morning, priesthood meeting was held by the Elders. Much credit is due the people of Windsor, and especially Mandley Rodd, Dexter Renew, A. B. Jackson and James Nunn for the success of the conference. At the Elders departure a hearty handshake and a tearful goodbye was indulged in by those present.

It Didn't Please Them.

Mrs. E. B. Rucker.

Windy, Amhurst Co., Va., March 1, '99.

I was one of the many of those lost sheep in the mountains of Virginia. I startled at every voice as I was anxiously listening to hear the shepherd's voice, when two of the servants of the Lord found me and brought me safely into the fold. I had been a Methodist for fifteen years, but could not be satisfied; the people tried to persuade me to go to the Baptist, but I knew they were not right either, so I was miserable, starving and thirsting for the Gospel truths, and at last, when I was about to die in despair, I heard of a people despised, persecuted, driven and mobbed by the people—one of our preachers being in the gang, Rev. Thomas Whitehead. My mind ran over the persecutions of the ancient Saints and Apostles, and also of our dear Savior, and the words of Paul came to me: "Yea, and all that will live Godly in Christ Jesus shall suffer persecution." I said surely these are the followers of the meek and lowly Nazarene. I plead earnestly with the Lord to direct them to my door, and in three days they came, and when I saw them I was filled with joy. I cannot express my feelings when I stood before them; when they delivered their message I knew I had never stood in the presence of such men before; their whole beings seemed to be filled with the Spirit of God, and their faces were more brilliant than any human being I had ever looked upon.

I accepted their testimony and asked them to tarry with us. That night will be long remembered by husband and I. I never heard such words fall from any person's lips before, and, oh, how sweet they were to my soul; I knew I had found the true church of Christ; I being so overjoyed with the glad tidings, I thought my neighbors would be glad to hear the tidings of joy also. I took the little book, the Elders had given me, and went over to one of my neighbors, but to my chagrin then, I met my first persecutions; as it happened, the Elders were there and the lady of the house had just received word from one of her friends to "drive those men off." Rev. Anderson Clemmons was visiting there at this time and he talked very harshly to me; took the tract (the Elders left) and read aloud in a sneering way "Latter-Day Saints;" and then threw it just as far as he could and railed: "Old Joe Smith was killed for horse stealing," etc., etc. I faced the battle as best I could, this strengthening my testimony—Elders Webb and Crouch

having told me the people would begin mistreating me. I told them I was going to be baptized and asked them to come and see the ceremony. We arranged for the baptism, but had to postpone it, on account of a mob, for two weeks, when I was baptized by Elder Geo. H. Webb, June 14th, 1896, Elder H. B. Crouch being his associate. There were but two of us for some time; Satan making a hard fight; but we kept working until now eleven persons have been baptized here at this place. We have a nice Sunday School, organized October 28, 1897, by Elder Elisha Brown, with Elder Reuben Hatch, his companion.

I want to bear my testimony of the truthfulness of the Gospel of Jesus Christ of Latter-Day Saints; I know the Gospel is true and that the Book of Mormon is the Word of God. If our persecuting friends would do as the Apostle Paul tells them to do—prove all things and hold fast to that which is good—if they would read the Book of Mormon they would be sure to hold to it, for they would know of a surety that it is the Word of God, and that Joseph Smith was a Prophet of the true and living God. I know the church enjoys every gift and blessing it did anciently. I have seen the sick healed; devils cast out; heard prophecies made, and seen their fulfillment; the Power of God has been made manifest in my behalf many times since I was baptized. I will not give the details here in full, for it would require too much space, but if any one wishes to know the whole story I will send it to them by mail, with pleasure. I write these few lines for the young Saints here in this land of persecution, thinking if they are worthy of a space in your valuable paper they might do some of my sisters good who might pause to read them.

A Voice From Florida.

By Mrs. Mary A. Anderson.

Hernando, Fla., March 13th, 1899.
Written for The Southern Star.

I would like a little space in your valuable paper in which to say a few words in favor of the Mormons. Several of the Elders have been here at my house, and I never saw nicer gentlemen in my life. People can tell all the bad things about them they want to, but that does not make it so. The people in this country are so corrupt themselves that they judge the Elders by themselves. I think if the people would just stop and think one moment what these men are doing in the country they would treat the Elders better. As for their having more than one wife; common sense should teach one better than that, when they know we are all under the same laws. I do think we would better enforce the law and stop so much meanness in this country, moral corruption prevailing alarmingly. My Southern friends do brush before your own door-yards before trying to brush others; and above all things obey the golden rule to do unto others as you would have them do to you. Hoping this may be of some good to the Elders, I remain a sincere friend to the Latter-Day Saints and the Gospel of Christ.

Brigham (Utah) Bugler.

It is reported that Thomas McMaster, Peter Baird, Wm. Kotter, C. N. Christensen, Lewis Johnson, Olof Johnson, Elias C. Jensen and several others have been called on missions.

THE BOOK OF MORMON.

[Continued From Issue of March 25.]

Like Paul, from Damascus to three years' preparation in Arabia, thence to Jerusalem and his mighty ministry; like Jesus, from Jordan's baptism to the wilderness to be tempted, tried, and ministered to by angels, after three years of preparation, before undertaking his wondrous work; Joseph, after the lapse of four years of waiting, toiling, persecution and prayer, presented himself ready for his great mission. On the 22d day of September, 1827, the custodian of the plates placed the sacred volume in the hands of the Prophet, with the solemn warning that if he were to permit them to go from his possession he would be cut off, but that if he would be true to the responsibility and preserve them with all vigilance, they should be protected and the Angel would call for them after they were translated.

In this event, we see the literal fulfillment of a few ancient prophecies, notable among which are the following: Jesus said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Remembering that the holy record contains "a fullness of the everlasting gospel" we see the fulfillment of John's vision as recorded in Revelations 14th, 6-7, which was to be an event of the latter days: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, fear God and give glory to him; for the time of His judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of water."

In this event is realized that which the spirit of prophecy breathed through the Psalmist:

"Mercy and Truth are met together,
Righteousness and peace have kissed each other,
Truth shall spring up out of the earth,
And Righteousness shall look down from heaven."

Said the great Isaiah in his beautiful description of this event, "Drop down ye heavens from above, and let the skies pour down righteousness: Let the earth open and let them (the heavens and the earth) bring forth salvation, and let righteousness spring up together." And the same prophet in the twenty-ninth chapter of his book, speaking of a branch of the house of Israel, says: "And thou shalt be brought down and shalt speak out of the ground, any thy speech shall be low out of the dust, and thy voice shall be as one that hath a familiar spirit, out of the ground and thy speech shall whisper out of the dust."

One of the peoples of which the Book of Mormon is a history was a branch of the house of Joseph, which inhabited this great Western Continent. Could prophecy be more explicit? Could detail be more accurate? Here then is the weight of prophecy to prove the Book of Mormon true. Within two years of the transfer of the custodianship of the plates they were translated and published to the world. Many translations into other languages have been made, and from that day to this the book has been going forth disseminating truth and light, or in other words preaching the gospel unto "nations, kindreds, tongues and peoples."

The Construction of the Book.

That the reader may obtain a more perfect understanding of the book, we deem it necessary that he have the correct idea of its construction, for upon

this division of our subject many have been misled.

The Book of Mormon was not originally one book, as the present name implies, but a collection of books—a library very much like the Bible. Those separate books were written by a number of authors, at different times and places, running through a period of nearly two thousand years. In these books we have histories, biographies, law codes, sermons, prophecies, communications to peoples and to individuals, and the gospel message. But these various books have been abridged by one author (whose name the compilation consequently takes) which fact gives it a general sameness in style and language. This fact will dissolve at once the absurd objection, that the Book of Mormon is an imposition for the reason that it is the work of nearly a score of authors and yet the whole is written in precisely the same style and manner of expression.

The earlier part of the record relates the experience of a colony of people that left the Tower of Babel at the time of the distribution of the races over the habitable parts of the globe. This particular colony, by divine direction, traveled westward and peopled the great western hemisphere—their land of promise. The voyage across the ocean is described by the historian as a remarkable exhibition of faith. This company was one of the colonies described by Josephus, Book 1, chapter 5: "After this they were dispersed abroad on account of their languages, and went out by colonies everywhere; and each colony took possession of the land which they light upon, and unto which God led them, so that the whole continent was filled with them, both the inland and the maritime countries. There were some also who passed over the sea in ships and inhabited the islands."

It also gives the history of a colony of Israelites that left Jerusalem about 600 B. C., and who dwelt on this continent as a populous race for nearly a thousand years. A little more than a century before the advent of the Messiah an exploring party belonging to the last named people discovered a record of the former inhabitants. The two races had no knowledge of each other, for the earlier race had flourished and fallen to complete extinction about the time the latter race reached their vast and desolate domain. Draper in his "Intellectual Development" says, that all eminent authorities agree that the ancient Mexicans lived in total ignorance of the Peruvians, showing that the Book of Mormon statement that two separate and distinct races inhabited this continent without any knowledge of each other is sustained by similar conditions in later American history.

Of the Jewish tribe the American Indian is a degenerate descendant, and if space were afforded we could produce evidence of the highest and strongest character which lead to the belief in the Israelitish descent of our Indians. We must add, too, that to this latter tribe Jesus appeared after his resurrection, revealed himself and established his church among them. He said in Jerusalem, "I come not but unto the lost sheep of the house of Israel." And did he not also say, "Other sheep I have which are not of this fold?" In this latter remark he was mindful of that branch of Joseph which was a "fruitful hough, even a fruitful bough by a well; whose branches run over the wall, etc." (Gen. 49, 22-26.)

[To Be Continued.]

Foreordination vs. Predestination.

By Elder W. E. Dawson.

Written for The Star.

I feel satisfied you will pardon me, if I presume to write you on a question, which many seem to shun; feeling that it cannot be met successfully. The sectarians are pleased to call it "predestination." I consider it needs serious consideration to enable one to become familiar with it, thus qualifying oneself to discuss it with any man, giving him light thereon. First, I wish to refer you to the Pearl of Great Price for the key, and then we will go to the Bible and substantiate its teachings.

In Abraham's writing, we have the following promise to those who would be faithful in the spirit world. (I quote from page 44). "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was, and among all these (spirits) there were many of the noble and great ones * * * and He said unto me, Abraham, thou art one of them; thou wast chosen before thou wast born, * * * And He said unto those who were with Him, 'We will go down * * * and we will make an earth whereon these may dwell, that we may prove them * * * and they who kept their first estate shall be added upon their heads forever.'"

Here is the "Sumum bonum" of the whole matter. Now we want to show this same point from the Bible, then we can show all men the idea of foreordination, or, so-called "predestination." Gen. 1: 26, "And God said let us make man in our own image, after our likeness." Let who? I say the Father and those noble, faithful valiant spirits. Eccl. 12: 7, "Then shall the dust return to earth as it was, and the spirit shall return unto God who gave it." Joh 38: 4-7, "Where wast thou when I laid the foundation of the earth," etc., showing that we were somewhere and doing something, meeting honor and dishonor after we came here. So understanding this much, we can go forth to explain the meaning of certain passages in Roman 8th and 9th chapters. For instance, the 8: 27-30, especially the 29-30, for whom He did foreknow (and I say were valiant in their first estate, them also He did set apart to glory in their second estate; and if they would keep that, then the promise was, glory forever and ever.) "Moreover whom He did predestinate, them He also called." Called because they had merited that call before the world was. "And whom He called, them also He justified." Yes, they received justice for their just and noble greatness, etc.

Again, Rom. 9: 11, "For the children being not yet born, neither having done any good or evil" (that is in the flesh), "that the purpose of God according to election might stand." Yes according to the election, which they had merited before the world was; having glory added upon their heads according to their valiance in their first estate. "Not of works" of the Levitical Law but of Him that calleth (to the justice of their virtues in their first estate.)

Again let us notice Roman 9: 13, "Jacob have I loved, but Esau have I hated." Now is it reason that He had hated them, they doing no good nor evil in the flesh; for it says they were not yet born? Why did He hate him? Simply because He fore-knew him that he might have merited the same glory here, if he had improved his opportunities as did Jacob. 15th verse: "I will have mercy on whom I will have mercy," and I would say who have purchased mercy,

at the time when I fore-knew them, or knew them before, in the spirit, or first estate. Thus, I say, that men who perform certain missions upon the earth, are sent to the earth adapted to perform certain missions, both good and bad, if they are not more nor less valiant here, than in their first estate, as in the case of Pharaoh. Had he lived a better life here than in his first estate, he possibly would not have fallen to the doom of being hardened to fulfill the purpose of God.

Again, we find that some men's sins are open before hand, going before to judgment, and some men's they follow after, 1 Tim 5: 24, Hence we can see, this may have been the doom of Pharaoh of Judah, and many others who have been hardened because of their uprightness.

Roman 9: 21: "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Certainly. And taking God for the potter, He can endow or fill any lump of clay, with an honorable, valiant spirit, or He can give it one that is not so honorable, as He may choose; then each one will be justified according to its merits.

These, my dear readers, are but a few of the many instances in which we find Paul expressing such sentences as these, and by your giving these quotations some consideration, they will lead you to some advantage.

Salt Lake Herald.

Francis Nichols, of Minnesota, who has organized a religious sect called the Brethren in Christ, says that all the human race except the one hundred and forty thousand in his sect will be eternally lost.

This is the old-fashioned idea. Nearly all sects felt that way about it a half century ago. They were intolerant of each other's opinions, indifferent as to each other's fate, self-satisfied, extremely pious, and as selfish and uncharitable as humanity can be when it tries.

Most religious denominations have outgrown this littleness. Very few of them consign others to endless punishment or total annihilation. Once in a while some sect of fanatics springs up and imagines they are the only pebbles on the beach of eternity, just as this Minnesota community is taught to believe, but the world generally is outstripping such fogies and narrow notions.

Nichols plays upon the faith and superstition of his followers, cultivates their bigotry, and teaches them that non-members are doomed and dangerous. The members must not have any friends who are not in the kingdom, and this rule is said to be one of the most severe of all on the women. No tie of relationship is recognized, and persons in one's own family must be shunned if they are outside the kingdom.

Such sects are strangely out of place in this day and age of the world. The best evidence of a Christian spirit is broad tolerance and charity.

St. George (Utah) News.

The following are recipients of "Box B" letters: James McArthur, Arthur Woodbury, Erastus B. Snow, Jr., W. G. Miles, Jr., Joseph T. Atkin and George Morris.

The Manti Democrat contains a verbatim report of Brother Moses Thatcher's lecture at the Pavilion in that city. We will publish it in the Star, being corroborative evidence of the truthfulness of the Book of Mormon.

South Alabama Conference.

By Elder J. H. Willis.

Written for The Star.

The South Alabama Conference was held in the city of Montgomery, March 30th and 31st (Thursday and Friday), in the McDonald Opera House, the first meeting being held on Thursday morning at 10 o'clock.

After a few introductory remarks from President Ben E. Rich, each one of the thirty-three Elders assembled was invited to make a few remarks, indicating his feelings as to past and future labors; whether single or married; size of family, if married, and location of home.

Each Elder bore a faithful testimony to the Divine mission of Joseph Smith and to the truthfulness of the everlasting Gospel. The reports all indicated an earnest desire on the part of the Elders to go in the glorious work, only closing when the Lord, through His servants, shall say "Enough."

All the Elders were in good health. Meeting closed with a few remarks by President Rich.

At 2 p. m. the Elders again assembled and listened with keen interest to the invaluable instructions of President Rich.

Friday morning Elders met again at 8 a. m. for further instructions, President George A. Lyman occupying the greater part of the time and was listened too with rapt attention.

President J. H. Willis also gave some instructions and counsel to the Elders. Counselor Ed Benzley, Elders C. R. Spencer and W. W. Williams were released to return home about the 15th of April. They were given permission to visit the Saints and friends of the Conference they may wish too before returning home. Elder J. Harvey Melville and Brigham F. Price were chosen as counselors. Elder Melville will remain at headquarters with President Willis at Montgomery for the present. Elders B. F. Price and Joseph Biggs will visit among the Elders; Elder R. E. Butler, Superintendent of Sunday Schools, and J. T. Rich will travel in the interest of Sunday school work; Elders E. P. Monson and M. C. Phelps will labor in Montgomery; Elders E. M. Davey and James J. Thompson in Montgomery county; Joseph Marsh, W. E. Jensen, Choctaw county; W. C. Carver, I. E. Thurber, Mobile, meeting two new Elders at Citronelle, 18th or 19th or April; Wm. O. Halford, Hymn Baird, Russell, meeting two new Elders at Girard, 18th or 19th of April; H. C. Larsen, C. E. Wright, Marengo; Joseph Morgan, J. D. Taylor, Monroe; J. C. Stover, Elijah Orton, Baldwin; B. F. Johnson, Benham Hunsaker, Dallas; D. W. Cluff, F. H. Whittle, Perry; W. H. Gibbs, Elam Olsen, Elmore; W. H. Boyle, O. M. Hess, Macon.

Friday morning at 10 o'clock the doors were thrown open to the public. A number of Saints from nearby counties came; some a distance of sixty or seventy miles. Those assembled listened with keen interest to the splendid discourses of Presidents Rich and Lyman, and the remarks of Elders Ed Benzley, C. R. Spencer, E. P. Monson, W. W. Williams, J. H. Melville and President J. H. Willis, that were delivered during the forenoon and afternoon meetings. An excellent spirit prevailed. President Lyman took the 4 o'clock train for Chattanooga. The Elders, with President Rich, had a group picture taken on the steps of the capitol building, where the late Jeff Davis took the oath of office

REPORT OF MISSION CONFERENCES FOR WEEK ENDING MARCH 17, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Families Visited	Families Re-visited	Ref. Testimonies of Elders	Refused Entertainment	Tracts Distributed	Doggers Distributed	Red and Blue Books Sold	Book of Mormon Sold	Books Given Away	Books Loaned	Meetings Held	Gospel Conversations	Gospel Letters	Children Blessed	Baptisms	Sun. Schools Organized	Branches Organized	Subscribers to STAR	TOWN	STATE	
Joseph F. Pulley.....	Virginia.....	27	731	156	98	17	18	133	123	17	.....	3	2	39	225	16	.....	3	.....	.....	2	.....	Midway Mills..	Virginia.
John M. Bunker.....	Kentucky.....	37	991	496	241	21	11	447	491	53	1	6	31	102	647	38	.....	.....	.....	1	.....	1	Centre.....	Kentucky.
W. E. Dawson.....	E. Tennessee	33	784	535	59	31	43	587	526	39	.....	22	14	137	347	26	1	.....	.....	.....	.....	1	Clinton.....	Tennessee.
C. O. Christensen..	Georgia.....	32	851	224	214	6	37	251	230	38	1	20	5	97	370	4	.....	7	.....	.....	.....	.....	Lovejoy.....	Georgia.
Joseph Skeen.....	N. Alabama....	35	1098	376	110	10	29	320	319	15	2	7	8	113	652	19	.....	.....	.....	.....	.....	2	Jacinto.....	Mississippi.
C. G. Parker.....	Florida.....	40	1136	229	169	16	25	260	235	35	9	6	14	121	431	42	16	15	.....	.....	.....	.....	Lula.....	Florida.
J. Urban Allred...	Mid. Tenn....	36	797	803	118	27	45	824	692	29	1	16	24	98	629	40	.....	5	1	.....	.....	2	Sparta.....	Tennessee.
Lewis Swensen...	N. Carolina...	38	1002	93	215	6	8	128	124	33	1	14	7	98	628	41	.....	.....	.....	.....	.....	.....	Princeton...	N. Carolina.
Geo. A. Day.....	S. Carolina...	32	1001	431	129	34	20	439	423	11	2	16	4	103	510	29	.....	.....	.....	.....	.....	.....	Charleston..	S. Carolina.
Thos. R. Condie...	Mississippi...	36	1448	238	151	26	23	240	191	21	1	6	10	46	445	14	13	4	.....	.....	.....	1	Jackson.....	Mississippi.
R. L. Mendenhall..	E. Kentucky..	40	768	237	226	2	9	305	293	13	1	8	25	114	617	23	.....	10	.....	.....	.....	2	London.....	Kentucky.
D. A. Broadbent...	Louisiana....	31	765	166	124	3	8	170	114	12	1	3	12	88	414	7	.....	5	.....	.....	.....	.....	Victoria.....	Louisiana.
J. H. Willis.....	S. Alabama....	35	1416	156	121	25	19	167	149	16	.....	9	1	55	528	5	1	5	.....	.....	.....	1	Lum.....	Alabama.

as President of the Confederate States, 1861. The Elders were well treated in the city; were entertained at the Mahson, Merchants and Metropolitan hotels. All the Elders return to their respective fields with bright and cheerful hearts after their two days' spiritual feast, and well pleased with our first Conference held in a large city, and that the capital of the State. Weather was beautiful throughout. Our Conference is in a good condition.

East Tennessee Conference.

By Elder Samuel O. White.
Written for The Star.
The section of the East Tennessee Conference held at Carter county; twenty Elders present.

The evening of March 4th came at last, warm and pleasant as a May-day.

At the home of Sister Sarah Perkins about twenty Elders of the East Tennessee Conference assembled together, rejoicing at having the privilege of meeting and grasping the hand of his fellow laborer.

After the usual greeting that takes place where Elders meet and a few minutes of talking over some of their most striking experiences which had lately occurred, they all departed, with a hearty handshake, for places that were prepared for them to spend the night, to all meet at the Taylor School house at 8 o'clock the next morning.

Oh! how different was that, what was the balmy air the night before. When we arose the next morning and found it snowing. Instead of meeting the Elders busying themselves by keeping the perspiration off, they met the next morning with teeth chattering from cold.

After the arrival of President Rich and Dawson, the school house being so open and cold, it was decided to adjourn to the home of Sister Perkins.

Counsel meeting commenced at 10:30 a. m., President W. E. Dawson, presiding.

After the opening exercises President Rich spoke a few moments, expressing the pleasure it was to him to meet with the Elders in counsel meeting. He encouraged them much in the work they are engaged in; telling them to ever keep in mind their pure virtuous mothers, wives or sisters, who are at home exploring the All Powerful Hand in our behalf, that we may become instrumental in bearing the message to the people of this generation, and tell them that God has again spoken in these last days, calling men to "Repent for the kingdom of heaven is at hand."

The President said he desired to hear from each of the Elders as to how they

felt and to hear them bear their testimony.

President W. E. Dawson occupied a few moments time after the testimonies had been borne, suggesting new plans for selling books.

President Rich continued his counsel to the Elders, explaining many things which had been much misunderstood heretofore by some Elders as well as others; gave valuable counsel concerning things pertaining to work.

March 6—Cold all day; snowing most of the time; the Elders departed for their fields of labor.

AMONG THE ELDERS.

April 1st, 1899, will be a memorable day for Elder H. E. Duffin, who was released to return home, bearing his honorable release as a trophy of his labors in the South.

A welcome home party was given Elder Lawrence Peterson in the Pleasant View Provo-meeting house at which the evening was spent singing, reciting, speech making, reminiscent talks and supper. An excellent time was had. The lately returned Elders were largely in evidence.

Elder Brigham L. Tippetts, of Bennington, Idaho, has returned home in response to a call through President Snow. His daughter is reported seriously ill. Elder Tippetts has been a faithful worker in the South Carolina Conference since October last.

Elders David Sparks, of Clarkston, Utah, and Langley A. Moore, of Wilford, Idaho, passed through Chattanooga from the Mississippi Conference to the East Tennessee Conference, to which they have been transferred, looking to a more healthy field to labor in.

Elder J. P. Morris, of Salt Lake City, has been called to labor in the office from the Virginia Conference. He is an all around good Elder, and while the Conference is a heavy loser the office contingent rejoices in the addition of so capable a young man. His time is equally divided between assisting President Anderson, the bookkeeper, and the Star department.

The Star learns that the Bishop of one of the Provo wards has started a series of six meetings over which Elder Irving L. Pratt is to preside. The programme is to take the gospel in its order; also the Book of Mormon and claims of the Josephite church. Elders Pratt, D. H. Thomas, Lawrence Peterson, James P. Jensen, David J. Blake, Thomas Far-

ley. The time will no doubt be pleasantly and profitably spent.

Elder Irving L. Pratt in a recent letter says he thinks the Annual Report for 1898 fails to give the South Alabama conference sufficient credit for baptisms. It reads 89, and it should be 112. As he was president for some time he no doubt knows pretty well. The Star, however, was careful to "follow copy" in this instance as also that of the error as noted in the North Carolina conference from President Swensen.

Elder Edwin C. Penrose, the erstwhile Sunday School Superintendent of the North Alabama Conference, who recently returned home bearing an honorable release, has been installed on the editorial staff of the Deseret News. Elder Penrose has a fluent command of language with an extensive vocabulary, and should make a first-class reporter. It is possible, however, the Tribune may consider his name a bar to that mystic field, the newspaper arena; for as a fact, the name "Penrose" always causes a perpendicularity of their combative hirsuteness with the emission of a cloud of vituperative epithets that would make a London cockney green with envy. The Star wishes Elder Penrose unbounded success.

The Star has been permitted to peruse an exhaustive article by Elders M. A. Stewart and Charles H. Wentz detailing the "March History" of their labors in the Middle Tennessee Conference. The matter is replete with thrilling incidents, ranging from the simple "no, sir," from the festive trustee to the ominous threats of a gang of mobocrats, showing the puritanical spirit that prevails in some parts in this the eve of the nineteenth century, where religious liberty is only granted upon the assurance of a unity of belief in their tenets. The report says: "Before closing we must not forget the good features. We met some good kind people of the true standard; among them we wish to mention Mr. and Mrs. E. Tallen, of Springfield; not being able to give us lodging they assured us a hearty welcome at the meal table. This family spoke very highly of Elders D. C. Young and M. B. Allison, whom they met many years ago."

Logan (Utah) Journal.

Elder Joseph Quinney, Jr., arrived home on Tuesday morning, after a series of years' sojourn in Samoa, as a missionary. He came home by way of Vancouver and Portland, and is in good health and spirits.

It is worth more to the world for a man to do right than to die happy.